

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

OUTWARD BOUND MISSIONARIES.—We presume it will be gratifying to the friends of Missions to learn the safe arrival of the Rev. Messrs. Lowrie and Reed, at the first point of their destination, on their way to Northern Hindostan. We have been favored with the perusal of an interesting letter from Mr. Lowrie, addressed to a gentleman of this city, from which we are permitted to make the following extracts. The letter is dated, Funchal, Madeira, June 28th, 1833.

Presbyterian.

Mr. Lowrie writes,—"Through the goodness of the Lord, we arrived safely and in peace on last Monday; having had a severe voyage. The usual introduction to ocean-life in the form of sea-sickness, we all experienced, and however that complaint may be derided by those who have never experienced it, or whose experience has "worn off," it is certainly among the most nauseous of all ailments affecting mind and body, and inducing much the same kind of feelings which led Esau to sell his birth-right for a mess of pottage. We had some rough weather, including one storm or severe gale; but we have to use only the language of gratitude. So manifold were the evidences of the Lord's goodness that even if it were not sinful, we should be ashamed to complain.—Our minds were kept in peace even amidst the immense rolling and dashing waves. Our accommodations were good, except that our domains were limited: we were permitted to have morning and evening prayers, attended by officers, and service on the Sabbath, attended by all who could be spared from ship duty; and we have been treated with kindness and respect.

"It is probable that we shall be detained here two or three weeks longer. However much we may regret the delay, it is one of those matters over which we have no control, and in regard to it as to many other things "it is a comfortable thing to be a predestinarian." We have to acknowledge with gratitude that, though without letters, we have found our way to the only family in the city, or perhaps on the Island, where we could procure lodgings in all respects comfortable; and that too at an expense very much less than usual in this place. We are sojourning in the midst of terraced gardens, all kinds of shrubbery and flowers, "singing of birds," mountain and sea breezes, delightful prospects of surrounding scenery, &c. &c., but oh, how gladly would we exchange them

all for permission again to become members of your little family.

"We are ready to think at times that one benefit from our detention here may be experienced in relation to my dear Louisa's health. I am sorry to write that her cough still continues, and is discouraging; but the climate is considered very favorable for invalids, and indeed, both the climate and the scenery of this Island are very delightful. Brother and sister Reed, and myself enjoy improved health, and we are all half ashamed of our good appetites, since we recovered from sea-sickness.

"We still feel cheerful in going, though we cannot say that it costs us no effort. No person can tell how dear are his friends until he is required to bid them the last farewell; nor how precious are Gospel privileges until he has given them up. Yet when we remember all our Savior's sacrifice, privations, and death for us, and when we contemplate the prospect before us, and keep in view the worth of immortal souls, all our privations and hardships appear insignificant. The grace of the Lord will be sufficient; and in his strength would we cheerfully go forward to do or to meet whatever He is preparing for us, in the path which we think He has clearly marked out."

Mrs. Lowrie adds.—"Dear friends, I hope you may never have to regret your kindness to us; wherever we go, if we meet with kind friends we will be led to think of and pray for you; or if with unkind treatment, the contrast will still lead us to think of you with still stronger feelings of gratitude.

"We have found the comforts provided for us by the kind ladies of Philadelphia very acceptable indeed. I wished to have written to some of the ladies; but writing is rather injurious to me. I felt particularly anxious to write a few lines to you, my dear friends, as it is so very uncertain whether I ever arrive in another port. The Lord's will be done; if He has no work that I can do, through grace I will joyfully bid farewell to earth and go away and be at rest. Remember me to those kind ladies. I trust, for the sake of Christ's cause, that their interest in us will not cease; they can now help us much by their prayers. So may it be."

AMERICAN BIBLE SOCIETY.

From the Rev. Mr. Goodell, dated Orta Koy, Constantinople, Feb. 21, 1833.

Let me tell you what I saw in Constantinople only a few mornings since. Mr. Dwight and myself having slept in the city, were returning at an early hour, and on arriving at one of the gates of Constantino-

ple, we saw an Armenian hanging by the neck, with a large paper attached to his breast, on which his accusation was written. To some of those who stood by, gazing in mournful silence upon the face of their neighbor, relative, son, father, husband &c., I put the question, "What has he done?" They dared only answer by shaking their heads! We passed on to another gate, and found another Armenian hanging in the same way, with the accusation on his breast, suspended from his nose, a hole having been bored through it for the purpose. Four other Armenians and one Greek were at the same time hanging in the same way before other gates of the city. And what had these seven men done?

It was the great feast of Ramazan, when the Turks for a whole month eat nothing during the day, and spend much of the night in feasting and in public display. We ourselves went out the evening previous to witness their illuminations; and these unfortunate men were probably abroad on the same account. It is said that, passing by a confectioner's they called to purchase a few paras (perhaps three or four cents) worth of sweetmeats, and complained of his not giving them good weight; that he, being in ill humor, as is usual with the Turks during the fast, struck one or more of them; that they took hold of his arm to prevent his doing them any injury, upon which he called out to some soldiers, then passing, and had them conveyed to the Seraskier Pasho, who forthwith ordered them to be executed. One of them was a young man who was soon to be married. He had two thousand piastres in his pocket at the time; but all the money which any of them had about them, as well as their clothes, (excepting their shirt and drawers,) were taken, as is always the case, by the executioner. Their friends, some of whom are respectable, knew nothing of the matter till they saw them early the next morning in the situation I have described.

How it is painfully affecting to think that these poor men, though Christians in name, probably never read a chapter in the Bible during their whole life, or knew any thing of its blessed consolations in the unexpected and awful moment of execution. The good people of America cannot interfere in the political state of their suffering brethren here, but there is one thing they can do, which is infinitely preferable to such interference, even were this possible; they can give them the gospel of our Lord Jesus Christ, that precious remedy for the wants, oppressions, and woes of the human family.

From the Rev. Mr. Temple dated Malta, Feb 18 1833.

Your kind letter of Oct. 22d, reached me some weeks since, bearing the agreeable intelligence that you have completed plates for printing the New Testament in modern Greek. I rejoice that you have done this, and still more do rejoice in the prospect of your being able to meet all the demands of the missionaries from our country for the sacred Scriptures for distribution at the various stations and in the wide fields where they are laboring.

This is as it should be; for surely every friend of the American Bible Society must wish to see its influence extended, and still extending, far beyond the utmost bounds of the everlasting hills of his native land. I most devoutly hope it will very soon deserve,

if it does not assume, the name of the American and Foreign Bible Society. It should be and I trust it soon will be, the noble and virtuous emulation of all our pious and benevolent countrymen to scatter around the entire globe that divinely inspired volume to whose influence far more than to all other causes, our favored country owes its enviable rank among the nations of the world.

Our Armenian bishop Carabet will have finished within another week the translation of the Old Testament into the Armeno-Turkish language, should his life and health be spared him. I know not at present what arrangements may be deemed expedient in executing the printing of this translation. I should wish it to be done, if possible, by the American Bible Society. The whole must undergo a thorough revision before it can be put to the press, wherever it may be printed.

Whenever your edition of the Greek New Testament is completed, I should anticipate many useful and important results, should you send a good, trusty, and active agent into Greece and the Levant, for the purpose of putting them into circulation. Some difficulties would doubtless be encountered in such an enterprise, and considerable items of expense must of course be incurred; but then an interest would be awakened at home on this subject, I should hope, that would more than justify such a measure. The British and Foreign Bible Society has, you know, for a long time employed an agent in the Levant, and the good thus accomplished is very great. For myself I should rejoice to learn that you have resolved to send an agent to encourage our Christian brethren in these countries, and to co-operate with them in re-opening the wells of salvation which having been stopped up for so many ages by the modern Philistines. The astonishing changes and revolutions in these countries within the last few years, and more than all within the last year, by the victorious troops of the modern Pharaoh of Egypt, have very greatly increased the facilities for giving free course to the word of God. May these facilities increase till every obstacle is taken out of the way.

Miscellaneous.

THE SOCIAL AND GREGARIOUS.

The present, by diminishing the inward life and action, and of course the sources of individual internal enjoyment, soon makes seclusion inert and wearisome, and drives men out to congregate for the sake of sensation and action. This brings about not a social but a gregarious state. For the life of the social principle springs not from inward vacuity but from inward love—a living and life imparting principle of the soul. So that the more gregarious a man becomes, the less a social creature he is. He mixes not with men to make friendly interchange of rich things, or to bestow the affluence of his own soul, but because of the poverty at home. He leaves his door a beggar of his daily bread, and hears said unto him "Be ye warned and be ye clothed," and returns emptier, and nakeder, and colder than he went. He goes not to give but to get; and the root and the offspring of this is selfishness.

Going forth without a strong individuality of character, the growth of retired meditation and few and close attachments and habits that have worked into the constitution of the mind, men assimilate carelessly and unconsciously, with the circumstances, views and notions which happen to be in fashion at the time. A conven-

tional uniformity gathers over the multitude; in manners take the place of character; and how to bear one's self and how to express one's self, and not how to think and feel, become the objects of life: conventional gratulations, conventional regrets, conventional indifference, conventional ecstasies, conventional smiles, and—conventional tears? O, no; that would put one out of all conventions?

It is thus easy to see that to be a social creature, in the true sense of the term, a man must be the creature of seclusion for the larger portion of his time; so that what makes him to differ from other men, and constitutes his individuality, may be allowed to expand and strengthen from its own living energy. Else, that variety which breaths spirit into intercourse, must be tamed down into insipid sameness, and that inanity of which men complain, and wonder why it is, must be the necessity and not the accident of such a state. To think of passing day after day in the world, and being doomed in every face we look upon to behold our own likeness in every act of recognition, to see repeated our own smile and our own bow; and from every mouth to hear echoed back our own sentiments and our own turn of words! Would not the hermet's cell be more tolerable than this?

True it is, that nature is stronger than art, and being essentially various, art will never be able to bring society quite up to its notion of perfect similitude; yet the artificial is a process of assimilation, and as the social state departs from nature it will approximate sameness. Besides, where the resemblance in character does not exist in reality, it does in appearance, and real difference is hid under a seeming likeness; so that to the tendency toward the former evil, is added that of deception, and means and ends are alike cursed.

True society, that which awakens life within us, and warms the heart, and stirs the intellect, that which is perpetually setting before us something to give healthful diversity to our thoughts, and something fresh to carry home with us for our reflection, is made up of distinctly marked individuals, with just enough in common to understand one another, but with all else each man's own, and such as he and he alone would have thought of at all, or, at most, would have thought of or said in that particular way.

To draw good or pleasure from a man, he must have that in him which in form or matter, we had been conscious of in ourselves, yet not so the contrary of what is in us, but that it shall touch some chord in our own souls, and call out sounds which had slept in silence there, from the time the hand of God first strung the instrument. To adopt Coldridge's distinction between the words, while *contraries* repel *opposites* combine. To be a social creature then, man must be a solitary creature too; to fit men for each other, each must be much alone.

These evil effects seem to grow, not only naturally but unavoidably from absorption in the present, and a consequent hankering for herding together in multitudes. And what a blight is it upon the heart. And with all its excitements, how joyless is life made by it. For, pray, who is the better off? He who has his thousand friends, or he who can chance not to have one? Why, in very deed, the latter; for he has no part to play; and it may be that he has a heart yet for a friend. But the other!—his heart! Why, he has quite forgot what has become of that; some one, or all, of his thousand friends must have it—somewhere.

Truly, one would think that the end of coming together, was to give no offence, and produce an impression, as it is termed. And what are called the courtesies of life, require such looks of interest and concern, such protestations of sympathetic sorrow or delight, that should a tythe of them ever reach so far as the heart, it could not but burst with its emotions. The

observing man, who mixes only occasionally with the world, sees at a glance this farce, or rather this tragedy-comedy of life, in which they who have parts, have nigh forgot they were acting, so long have they played in it, to and upon one another. But the effect is a sad one upon just penetration, free-heartedness, and a discriminating moral sense; and the looker on goes home, with a melancholy shake of the head, repeating to himself the words of good bishop Hall, "I would fear that speaking well, without feeling, were the next way to procure habitual hypocrisy!"

R. H. Dana—Quarterly Observer.

From the Mother's Magazine.

TIGHT LACING.

It is not the lightest part of the mother's duty to superintend the physical welfare of her off-spring. This complicated and wonderful clay temple, rendered so precious as the shrine of an undying spirit, is worthy of strict guardianship. The mother, appointed to watch its construction, to aid the harmony of its architecture, to rejoice in its symmetry, who perceives daily how much the mind is affected by the circumstances of its lodgement, should cherish and prize the mortal for the sake of the immortal.

Does she attach value to the gems of intellect? Let her see that the casket which contains them be not carelessly disarranged or broken? Does she pray for the welfare of the soul? Let her seek the good of its companion, who walks with it to the very gate of the grave, and returns to its embrace in the morning of the resurrection.

But a single modification of this extensive subject is at present contemplated. Yet, as it affects the health and life of our daughters, it ought not to be regarded with indifference by their maternal guardians. The injuries arising from compression of the vital parts are too numerous to be here recounted. Multiplied forms of obstructed circulation, nervous diseases, and organic affection, are in their train. A physician, eminently skilful in the melancholy science of insanity, asserts that tight lacing is a prolific source of mental derangement. Another medical gentleman, who has been led by philanthropy to investigate this point, assures the public that thousands die annually from the severe discipline of busk and corset. The frightful internal ravages thus produced, have been too often illustrated by dissection, to admit of a doubt.

Habits of tight lacing are the more dangerous, because no one will acknowledge them. Those evils that shun the light, and shelter themselves in subterfuges, are ever the most difficult to remedy. A great part of that energy which might tend to their reform, is wasted in hunting them from their hiding places. Has any young lady been known to acknowledge that she was destroying herself, that she was even uncomfortable from tight lacing? Yet the suppressed sigh, the labored respiration, the suffused countenance, the constrained movement, confess what the lips deny. Pulmonary and spinal diseases; lunacy and the grave reveal the rest.

But is it possible, that in these days of improved and diffused education, any young female can stake the well being of her mind, and the duration of her existence upon a circumstance of dress? Can she impede the functions of these mysterious agents, which the Almighty has put in motion, and make her shortened life a living death? Can she throw a binding illusion over those who would save her, and like the Spartan culprit conceal the destroyer that feeds upon her heart's blood? *We know that it is so!* And who that has tested the omnipotence of fashion, will doubt it? This is not the only sacrifice of health which she imposes. But this is a prominent one, and let mothers look to it. Let them not be satisfied with testimony, when demon-

stration is in their power. Let them possess themselves of the rudiments of anatomy. Let them at least be fully aware of the danger of stricture in the region of the lungs and heart, especially during the period of development.

Yet let them not linger till morbid habits have acquired strength. Their ministry is among the elements of character. Let them teach even over the cradle, that "this body is the temple of the Holy Ghost." Let them early root from the minds of their daughters, that frivolous and mad principle that the healthful action of their minds, and the perfect use of the organs through which it speaks, are secondary to the vanities of dress. If they have received from the great Creator, the gifts of a "sound mind and sound body," instruct them that they are to account for both. If they deliberately permit sin to enslave the one, or fashion to maim the other, how shall they answer to their Judge?

And how shall the mother answer it, who, when the soul was put into her hands as a waxen tablet, suffered folly to deepen its impression there, and vanity to trace its thousand likenesses, and fashion to puff out her feverish breath on the lines that virtue had written, until what might have been polished for Heaven, was sullied and melted away.

L. H. S.

Hartford, May 11, 1833.

YOUNG MOTHERS.

We wish to lay a few thoughts before the public, which convince us that certain Christian duties are grievously neglected by somebody. We entreat all who have not carefully examined the subject and found themselves to be without fault, to give what we say their most serious attention.

In some way or in some ways combined, young mothers have often a load of care and labor thrown upon them, which they are not able to bear, and by which they are in a few years broken down in bodily health, or in mental vigor, or in both, so that their usefulness is diminished, while they live, and in some cases their lives are shorter than they need be. Of this, we know many undeniable instances, and we believe that many more instances would be recognized, were not the evil so common that we learn to regard it as an unavoidable destiny, and so to pass over it without special notice.

There is the care which maternal affection prompts, to which Christian principle urges, to which the whole Christian world continually exhorts, over the education of their children—over the formation of their intellectual and moral habits and character. And there is the indispensable care for the supply of their food and raiment. And there is the care of all things which pertain to respectability of appearance ("provide things honest" i. e. respectable "in the sight of all men.") There is the care of knowing how all these things are done, and the care of seeing to it that they are done. And in addition to all these cares, there is the labor of doing all these things.

Whoever will think over all these, and all other cares and labors that devolve upon mothers, especially in cities and villages, where the care and labor necessary to keep children from bodily and mental and moral harm are much greater than in other places, will see that the mother of several children, whose husband has male assistants in business, cannot do all that ought to be done herself. She must have help; and for several years she will have no daughters so old that they could assist her if they would. If her husband lends her the assistance she needs in her "cooking and cares," he is taken from his appropriate labors, and cooking itself must stop, for there will be nothing to cook. There must, therefore, be female help from other families, or work must be left undone, or the mother must break herself down by over exertion, or as is more often the case, there must be something of both.

Another thing is to be considered. Neither man nor woman can endure incessant care. The mind must have an opportunity, now and then, to rest from anxiety, or both mind and body will inevitably be broken down. As a general rule, the full vigor of mind and body cannot be preserved, unless the mind is permitted to rest from its cares, at least for a few moments, every day. The mother, therefore, needs assistance at something besides lifting things that are heavy. She needs some one who will help her take care. She needs some one who understands the business of the house, who can be relied upon to see that at least some parts of it are done as they should be, even without continual watching. She must have some help, or suffer. There is no way to avoid it.

Such assistance cannot always be obtained—Those who are willing to "go out and do house work" are fewer in number than the families that wish to employ them; and as some are engaged in rich families where the females are able but not willing to sustain the cares and labors of the house, those that can be obtained by families where they are needed are not sufficiently numerous, were they well qualified, to supply the want. The result is as we have stated. Many young mothers, not having daughters old enough to assist them, are borne down with a load of care and labor for which their strength is insufficient, their spirits are broken, their minds paralyzed, their healths ruined, and, in not a few instances, they are brought to an early grave. In saying these things, we do not speak hastily. We have examined the subject minutely, extensively, and for years; and of the truth of our assertions, we have not a remaining doubt.

This scarcity of help some would ascribe to the operation of the tariff laws, the "American system," which calls so many to labor in the factories; or to the fact that so few need the wages which they would earn, as a means of support; or to the treatment, which such assistants sometimes receive; or to the unwillingness of employers to give suitable wages; or to the notion, that such employment is not "respectable," or to the indolence of those who refused to be hired. It is not our purpose now, to inquire how far it is owing to any or all of these causes. Several of them, probably, have some influence. We wish to look for the present at the evil, confident that if its greatness is ever felt as it ought to be, a remedy will be found.

The most prominent evil we have already noticed—the evil to mothers themselves—the destruction of female vigor, and comfort, and usefulness, and life. We shall not dilate upon it. We leave it to the meditation of the reader.

Another evil is, that the business of the family is not done as the good of the family requires. No mother with a constitution already broken down, and with all a mother's cares upon her, can do all that the good of her family requires, even if she kill herself as fast as possible; and the more she over-exerts herself, the less able she becomes, and the greater must be the deficiency. Often, since we began to notice the situation of things around us, we have been able to name mothers, confined to their beds by sickness, brought on for want of suitable help in taking care of the sick in their families; and we have known instances in which, on this account, the father was obliged to neglect his business to supply her place; and all this, when there was no general epidemic, and perhaps no case of very dangerous sickness in the family—for on such occasion, sympathy is aroused and assistance promptly rendered.

Another evil is, that the education, or, to use a plain English expression, the *bringing up* of children is neglected. The mother must bestir herself, to keep them from starving and freezing. When this is done, she has no time left to impart ideas to them. Her family government can consist in little more than punishing them

for some of the grosser out breakings of depravity. And if she had time, her harassed and worn down mind cannot exert over them the influence which is needed. For such women, treatises on education might as well be written in Chinese as in English; and by the way, no author on education, that we know, has ever tried to write a book as they need. In every work on the subject which we have seen, the writer takes it for granted that the mother is in very different circumstances.

This subject will secure the attention of more than one class in the community; but there is one class who may perhaps overlook it, and whose attention to it we would especially bespeak; we mean, young unmarried women. We might go into a long argument to prove that a sisterly attention to the real wants of their own sex is becoming, and tends to their own improvement. But we will let that pass. We will just remind them, that, though some of them may live and die in their present condition, the greater part of them doubtless will become mothers before many years have passed; and then, if the present evil continues, they themselves must, in many instances, be its victims. It is for their interest, therefore, to have it removed before it shall fall upon them and crush them. In various ways, according to their various situations, they may do something for its removal. If they neglect it, none will suffer more severely than themselves.

It may be thought that what we have written will have a bad influence upon mothers, encouraging them to dread and neglect their duty. It probably will have that effect upon the worthless few, who will neglect their duty at all events; but while we see so many deliberately sacrificing comfort, and health, and even life, to the performance of their duty and of what would be their duty if they had strength to perform it, we cannot fear that the evil will be extensive.—*Pt. Chron.*

DR. BEECHER ON REVIVALS.

Dr. Beecher has published in the Cincinnati Journal the following letter addressed to the N. Y. Evangelist, which contains a good many suggestions that deserve the attention of our readers and correspondents.

Cincinnati, July 28, 1893.

REV. BROTHER.—I have just read in the Evangelist, of July 20th, taken from the Revivalist, some thoughts on "How shall Christians sustain revivals?"

I have preached the gospel thirty three years, have passed through some eight or ten revivals, under my own care, beside being intimately conversant with the movements of many others. There is no one point, which I have studied as much, or labored with such intense desire to accomplish, as to discover the secret of an undecaying and perpetuated revival. I discovered often what seemed to be the cause of shortening the date of one revival, and resolved to guard against it in the next; but still the revival stopped. I detected finally, as I thought, all the causes which ordinarily operate to shorten revivals, and on the coming on of another, set them in order before the church, and warned and exhorted myself and the brethren, to avoid them, and instructed and warned churches; and still, revivals came and departed as usual.

Among the causes of shortening the date of revivals, which I discovered, one was the prevalent opinion among ministers and Christians and sinners that it must be so as a matter of irreversible mysterious sovereignty, an opinion which I attempted to crucify and bury deep in the earth, with all the merited disgrace belonging to falsehood and soul-murder.

A second cause I found in the declension of that strong sense of absolute dependence on the special influence of the Holy Spirit, which took place, as the exigencies of necessity, which pressed down the church in the begin-

ning, were elevated by success. I tried to keep the pressure on; and could not make the church feel when the bridegroom was present, as they did when he was absent, or when the tide of mercy was rolling over them, as they did when the clouds were dark and destruction was impending.

A third cause I found in declining gratitude as the obligation for it increased, from which it would come to pass, that conversions would be spoken of almost as ordinary events, and fifty be received with less intensity of emotion and fervor of thankfulness, than attended the first five or fifteen which announced that the Lord had come indeed and begun his work; and this cause of a declining revival, I have never been able to prevent.

A fourth cause of a shortened date of divine mercy, I discovered often, in the spiritual pride and insidious self righteous complacency attendant on successful instrumentality.

Though I have watched and prayed against it, with great vigilance and importunity of supplication, I fear I cannot say, that the feeling never found its way into my own heart. And I have never seen a revival in which it did not to some extent prevail, and often to an extent exceedingly manifest, and always ominous of the quickly suspended influence of the Spirit.

Fifthly, I have known revivals injured and ended by an honest, but misguided, intemperate and censorious zeal.

And commonly the evil comes through the medium of the same unperceived spiritual pride and self-complacency on the part of those who might justly be styled the working men in the revival. These, desirous in the beginning, from the best of motives, to arouse and concentrate the undivided energies of the church, and warmed by success, would exhort and call upon their more worldly or more phlegmatic brethren, to be up and doing, till the contrast of their own zeal with so much vis inertia produced a dangerous result of pride and impatience and petulant rebuke, which degenerated into scolding exhortations, on the one part, and chafed feeling and wounded pride on the other, until the spirit of the revival was about equally gone on both sides, and the Spirit of goodness, grieved alike by Jehu zeal and cold formality, ceased from his work of mercy.

Sixthly, I discovered also in the early part of revivals, an intensity of feeling and a vigor of action in ministers and churches, which I suppose the laws of nature do not permit to be made perpetual, and which yet seemed often indispensable, as things were, to arrest the public attention, and bring down eternal things with power upon the public mind. Of course, when I have attempted moderation, I have lost the revival for want of moral power, and when to avoid this, I have taxed my own and the system of others, I have found exhausted nature to be the occasion of shortening the date of special mercy. I have tried by many soundings and careful observations, to find the safe middle channel of so much excitement and effort as can be steadily endured, and at the same time so condensed and applied as shall rouse and command and control public sentiment and feeling, as the means in the hand of God of a perpetual revival; but as yet, I must say, I have not found it. I have known revivals to cease, because, and only because the means ceased, from the exhaustion of ministers, at a time when all which could be done told as auspiciously as at any time.

Seventhly, I have learned, that any thing which agitates the public mind, and breaks the train of serious associations in or out of the church, is exceedingly injurious and fatal. Especially the collisions of rival denominations, and particularly if the collision has respect to ceremonies instead of doctrines. But as yet, I have not been able to protect the public mind against such intrusion, or to secure the uninterrupted march of mental association and divine influence.

Eighthly, I must mention fear as another cause of stopping revivals. The fear that the revival will stop, and is about to stop, entertained by one and another, and these fears whispered and propagated.

I have known such an invasion of fear, without any apparent cause, at a time when the work was unabated in its power, and I never knew an instance in which, unless that state of feeling could be arrested and substituted by hope, in which the revival did not decline almost immediately.

I will only add at this time, as a cause of concluding revivals, the feeling, if not the opinion, that the blessing obtained, is enough to answer for the present, and that as much time has been devoted to the work as can be spared, and that it may be well to stop and rest, and attend to the world, and return to a revival effort again at some future time.

I have read much in your paper from various correspondents, about churches having revivals all the while, written with the best intention, I have no doubt, all of whom have said many things which I approve; but not one of them has helped me over these difficulties of thirty year's experience, which I have named; and they are every one of them, too specific, and real, and stubborn, to yield to general exhortation and declamation. It is my earnest, respectful, and most affectionate request, that your correspondents would turn their attention to these nine specific causes of hindering revivals, and help a father in the ministry out of difficulties which he has not, to this day, been able to abviate in revivals of religion. Let them be particular, and tell us not only how to disprove, but how to *eradicate* the opinion, that revivals are and must be transient.

2. How to keep up a deep and humbling sense of our impotency to convert men, and dependence on the Holy Spirit, and the pressure of necessity, in the midst of abounding prosperity.

3. How to prevent the decline of gratitude, with the augmentation of spiritual mercies.

4. How to keep out self complacency and spiritual pride, resulting from successful effort.

5. How to prevent the degeneracy of true, into censorious zeal, in exhorting and reproving delinquent brethren.

6. How to find and keep the middle channel of habitual feeling and action up to, and not below, nor above, the exigencies of the work, and the enduring capacity of our nature.

7. How to shield the public mind from diversion, and the collisions of rival denominations.

8. How to prevent the intrusion of undefined, involuntary fear and apprehension, and make Christians, when they feel it, seal the lip, and go on praying, hoping and acting as if they did not feel any fear,

9. How to make good men willing to work all the while, as devotedly in a revival, as they must do to move the work on by God's blessing, up stream. When they will help me out of these troubles, and a few more, which I will name at another time, I will be prepared to repay their kindness, by a dissertation on the certain, effectual means of perpetuating in every church, a revival of religion.

I am, respectfully and affectionately, yours,
 LYMAN BEECHER.

CHASTITY.—Chastity consists in a deep and fixed abhorrence of all impurity and uncleanness in thought, word and deed; in a resolute guard over our body, soul, passions and imaginations; in a steady abstinence from all approaches to lust; and in a fervent love to chastity of body, soul, and speech, on account of its intrinsic goodness and beautiful conformity to God.

EXTRACT OF A LETTER TO THE EDITOR OF THE NEW YORK EVANGELIST, DATED AUG. 17, 1833.

My Dear Brother—I write you from another of the fairy spots of Massachusetts. If you will run your eye westward of Boston about twenty miles, you will find Farmingham, where in the kind family of our good brother Trask, and amidst his friendly people, we are taking solid comfort. When a dyspeptic talks of comfort, it means something, I can assure you; for it requires, even in as delightful a place, and amidst such a worthy circle of friends as one finds here, at least a partial deliverance from dyspepsia, to take much comfort. And this leads me to say for the benefit of any such unfortunate readers, as may know experimentally what I mean that I have discovered a remedy which I wish I to recommend to them. For many years this tormentor has distressed me not a little; and fearing that my usual beverage of tea and coffee was not very friendly to it, I have been for some time on the point of giving them up altogether. But you know how weak are such resolutions, when contending against long established habits; and they were always violated as soon, almost as made. I often read of the happy results of such an abandonment, and sometimes made an effort to follow the example; but feeling the uneasiness which an immediate substitution of water or milk for these stimuli, brings with it, went back, generally after a day's trial. Finding however, that I was losing ground, I came to a bold stand about three weeks since, and exchanged my tea and coffee for milk. And I can assure you, my struggle for a few days was a hard one. Although I drank my milk diluted with water for a while, it gave me a dull headache, and made me very sleepy. I felt my want of my morning and evening dram of tea; but I resolved to persevere, and make a fair experiment at last. The result has been wonderful, and I have for the last fortnight hardly known what it is to have dyspeptic symptoms for an hour.—My strength is evidently much greater, and my prospects now of a recovery, I think fairer than they have been for years. Will not some of your dyspeptic readers make the experiment?

Since I wrote you, I have again visited Bolton, and witnessed the marriage of Mr. G. U. Richards of your city, to the daughter of our friend S. V. S. Wilder, Esq. I doubt not many of your readers will be interested in the solemnities. As a very large circle of friends were expected, it was thought best to celebrate the nuptials in the sanctuary, and in a way wholly appropriate to that sacred house. Accordingly, the whole neighborhood was invited, and assembled at 3 o'clock, forming a congregation almost as large as any we had at our protracted meeting two years since. When the happy pair entered the house with their attendants, an anthem was sung by the choir. Mr. Chickering then addressed the audience upon the subject of the marriage relation a few moments, after which an appropriate psalm was sung. He then prayed, and united the parties. Mr. Wilder then made a very short but affectionate address to his daughter, and presented her with a splendid Bible. He then welcomed his new son to his parental heart. After this, I prayed and addressed the congregation from Rev. xix: 9,—“Blessed are they which are called to the marriage supper of the Lamb”—and a more attentive and solemn audience I have not seen in a long time. These services being ended, Mr. W. invited the whole congregation to partake of some refreshments in the adjoining grove, to which they immediately repaired, headed by the new married pair and their friends. Here in a retired spot, we found a beautiful summer-house tastefully decorated with flowers, and by the side of it a table covered with wedding cake, oranges, lemonade, &c., and all in sufficient quantities to satisfy the wants of the eight hundred or a thousand people who came to witness the scene, and partake of the entertainment. After spending about an hour here, every man went to

his own place. All seemed happy, without bustle or levity. I saw nothing but what was appropriate to such an occasion, and to the circumstances of the families whose interests were blended and cemented by this truly desirable union.—It was such a wedding as would not, I think, have offended him who was present on a similar occasion, in Cana of Galilee.

You know too, that I am now in the region of Unitarianism. The church in this place is a secession church. They swarmed about four years since, shortly after their present pastor began to preach here, and have enjoyed since that time no less than three revivals of religion.

First, with one twenty years ago, under his predecessor, Dr. Kellogg, a venerable and truly pious man, now seventy-five years of age, has made it one of the most spiritual and efficient churches in the state. They have erected them a commodious house of worship, which is filled every fair sabbath, with an attentive audience. They are a people who enter into all the benevolent enterprises of the day, and love revivals. Here I presented my cause with very gratifying success.

It would interest you much, could I give a detailed account of the state of the Unitarian churches in this vicinity. It seems very certain that this system of error is in its wane. It has so little vitality, that it can hardly exist in our country parishes, after it has expelled its orthodox life's blood. Facts are ample on this point. I am acquainted with one association near this place, consisting of the ministers of thirteen secession churches, and no others. These are all flourishing, while six of the thirteen original societies have, if I mistake not, shut up shop, not having sufficient remaining energy to sustain the institutions of religion. When that unhallowed union which prevails here between church and state is sundered, and the spouse of Christ obtains her divorce, a consummation which Unitarians I believe generally oppose, then it is probable this system will vanish away. In one town in Worcester co. a few years since, the orthodox seceded, and the church has ever since been in healthful operation. The Unitarian society struggled on, till a few weeks since, when, as I was informed, at their own pastor's suggestion, they dismissed him—adopted an orthodox confession—called an orthodox minister and settled him. The fact is, my brother, sooner or later, at least in our country parishes, these churches will feel, when they have in the pride of their self-righteous hearts denied the atonement, and grieved the Holy Spirit, the truth of the doctrine of total depravity and the impossibility of leading it on to the maintenance of religious worship.

The Slavery Bill.—The London correspondent of the Journal of Commerce, gives the following as the outline of Mr. Stanley's bill for the abolition of slavery, just about being presented in Parliament.

"On the 1st of November next, the bill will commence its operations, for on that day all arbitrary punishments will cease, and the slave will have his labor reduced to a period of ten hours a day. For all offences he must be brought before a Justice of the Peace, who will have summary powers of inflicting punishment, and who is not to be interfered with in any way by the drivers or planters. The owner, if he forces his slave to work for a longer time, will be guilty of a misdemeanor, and subject to the same authority.

"This state of things is to exist until the first of August 1844, when the system of apprenticeship will commence, and that too, without the execution of any indenture or other deed for that purpose. The original resolutions left it optional with the slave to claim his liberty or not, and stated 12 years as the duration of slavery. The bill makes the time of

apprenticeship only 11, fixed its expiration for the year 1845.—It also classifies the slaves under three heads, with the singular titles of 'prædial attached'—'prædial unattached'—and non prædial. They are to labor only 7 1-2 hours a day! The domestic slave and mechanic, is only to have 6 years of modified slavery, but the field slave the time above stated. The planter is not to be allowed to have the power of engaging the slave for more than 15 hours in the week, in addition to the 45 allotted to him under this bill.

No colonial laws are to be permitted to interfere with its operations, and the king is to have full power to appoint Justices and Judges to have the same carried into effect. The other portion of the bill is occupied with a plan for raising the 20,000,000*l.* sterling for the compensation, which is to be by way of loan on the security of terminable and perpetual annuities to be charged on the consolidated fund, and which as a natural consequence, will increase the interest of the national debt.

INDIANS IN MASSACHUSETTS.—Scattered remnants of the aborigines still linger in various parts of the state, but chiefly in the southeastern quarter, about Buzzard's Bay, and on the Island of Martha's Vineyard. Their united numbers are about 750. They are all under the guardianship of the state government, and are not allowed to alienate their lands but by consent of the overseers appointed by the state to look after their interests. The society for the propagation of the gospel among the Indians, furnishing them with ministers and teachers. At Marshpee and Martha's Vineyard are settlements containing 660 souls, who own 18,000 acres of land in common. They are all except 50 or 60, of mixed blood, mostly by intermarriage with blacks. Some of them have gardens and cultivated fields, but their chief sources of income are the wood on their land, the pipe clay of the island, and pasturing the cattle of the whites. Many of the men are employed in the whale, and other fisheries, and are skillful and industrious. They have forgotten their ancient names and nearly all their Indian language; most of the children read and write.

Taunton Gazette.

GOD MUST BE LOVED IN CHRIST.

"Whatever men may boast of their affectionate endearments unto the divine goodness, if it be not founded in a sense of the love of Christ, and the love of God in him, they are but empty notions, they flourish withall. Their deceived hearts feed upon ashes. *It is in Christ alone that God is declared to be love.* Without an apprehension of this, none can love him as they ought. In Christ alone, is truly represented, to us that infinite goodness, which is the peculiar object of divine love; represented, too, without any such deceiving phantasies, as the workings of fancy, or deprivation of reason may impose upon us." *Abridged from the Treatise on the Glory of Christ.*

The cholera seems to have almost disappeared in Kentucky and the states further south, but is spreading in Ohio and Illinois.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 24, 1833.

YALE COLLEGE COMMENCEMENT.

The following is the order of exercises at the Commencement on Wednesday last.

FORENOON.

1. Sacred Music.
2. Prayer by the President.
3. Salutatory Oration, in Latin, by Edward A. Bradford, Plainfield, Con.
4. Oration, "on symmetry of mental culture," by Alphonso Taft, Jamaica, Vi.
5. Dissertation, "on the influence of advancement in society on the spirit of poetry," by Samuel G. Buckingham, Lebanon, Con.
6. Oration, "on the contemplative student," by William W. Eells, Middletown, Con.
7. Oration, "on the connection between the social and literary character," by John Hustis, Phillipstown, N. Y.
8. Oration, "on the character of the American patriot," by Moses B. Stuart, Andover, Mass.
9. Oration, "on the comparative effects of natural and moral sublimity," by Cornelius Van Santvoord, Jersey City, N. J.
10. Oration, "on the influence of great talents on the happiness of their possessor," by Robert D. Gardner, East Haddam, Con.
11. Oration, "on the recent abuses of elegant literature," by Alfred K. Gould, Hopkinton, N. H.
12. Poem, "The solitary man," by James T. Sherman, Trenton, N. J.
13. Dissertation, "on the progress of society," by Frederick E. Mather,* Windsor, Con.
14. Oration, "on the proper direction of American enterprise and talent," by Samuel Wolcott, Ill.
15. Oration, "on martyrdom to principle," by William N. Matson, Colchester, Con.
16. Colloquy, "on the utility of philosophical criticism," by Samuel W. S. Dutton, Guilford, Con. and George I Wood, Bridgeport, Con.
18. Sacred Music.

AFTERNOON.

1. Sacred Music.
2. Dissertation "on political expediency," by George I. Wood, Bridgeport, Con.
3. Dissertation, "on attachment to past institutions," by Michael Baldwin, New Haven, Con.
4. Oration "on the influence of epic poetry on men and nations," by Samuel W. S. Dutton, Guilford, Con.
5. Dissertation, "on moral equilibrium," by Joseph Pettee, Salisbury, Con.
6. Dissertation, "on the correction of erroneous public sentiment," by John S. Davenport, New York City.
7. Oration. "on truth," with the valedictory address, by William H. Russel, Middletown, Con.
8. Degrees conferred.
9. Prayer by the President.
10. Sacred Music.

* Excused from speaking on account of illness.

The degree of A. B. was conferred on the following young gentlemen of the Senior class:—

Rufus Abbott, Epaphroditus C. Bacon, Michael Baldwin, Josiah Ballard,, Shubael Fitch Bartlett, Samuel Henshaw Bates, John Campbell Beach, Staatan Belden, Noah Bishop, Edward Anthony Bradford, Elishama Brandegee, Samuel Giles Buckingham, William Adolphus Butler, A. B. Campbell, Robert Carver, Charles Clark, Josiah Clark, Noah Barber Clark, John Oliver Colt, John Crump, John Morrill Currier, James Dwight Dana, John Sidney Davenport, Benjamin Franklin Davis, George Edward Day, Hiram Doane, Abijah Barnum Dunlap, William Mason Durand, Samuel W. S. Dutton, William Woodward Eells, Z. Rogers Ely, Brown Emerson, Barnabas Maynard Fay, Samuel Field, Robert Dixon Gardner, John Calvin Goddard, Alfred Kimball Gould, R. E. Hart, George Benjamin Hawley, Z. Kent Hawley, Abel Knapp Hinsdale, Silas Holmes, Cheney Howe, Ebenezer Kingsbury Hunt, John Hustis, Ebenezer Alfred Johnson, W. P. Johnson, Samuel C. Kerr, Edward Ruggles Landon, Asahel Hooker Lewis, Christopher R. McClellan, John McClellan, Samuel Davies Marshall, Frederic Ellsworth Mather, William Newton Matson, Marshall Meriam, Phineas T. Miller, Charles Spotswood Mills, N. S. Moore, George Jackson Morgan, James E. Newbold, David C. Perry, Alfred Perkins, Joseph Pettee, John Phelps, George L. Potter, Stephen A. Potwine, Robert Robertson, John Purnell Robins, William Huntington Russell, James T. Sherman, Jeremiah Smith, Joshua Smith, John Henry Southard, John M. F. Stoddard, Moses B. Stuart, Dorson E. Sykes, Alphonso Taft, David Tilton, C. Turner Torrey, J. T. Tucker, Jonathan Baldwin Turner, Cornelius Van Santvoord, Hiram Wheeler, Alexander B. Whiting, Leonidas Wilson, Samuel Wolcott, George Ingersoll Wood.—87.

The degree of A. M. was conferred on thirty-four gentlemen, graduates of the College.

The degree of D. D. on Rev. Soren E. Dwight, President of Hamilton College, and Rev. Nathaniel S. Wheaton, President of Washington College.

The degree of LL. D. on His Excellency Henry W. Edwards, Governor of Connecticut; Hon. Ezekiel Chambers, U. S. Senator from the State of Maryland, and Hon. Edward Everett, of Mass.

Messrs. Lyman H. Atwater, Noah Porter, Jr., and Lorenzo S. Langstroth, were appointed Tutors.

Eighty-six students were admitted to the Freshman Class and a few to the other Classes; a larger number than was ever before added at Commencement.

MR. EVERETT'S ORATION.

On Tuesday, at 12 o'clock, the Hon. EDWARD EVERETT, of Massachusetts, delivered an Oration before the Phi Beta Kappa Society, on Education as the grand means of benefiting our fellow men. He touched on a great variety of interesting topics under this general head, and professed himself to be an enthusiast in regard to the power of education in forming the human character. He could not go into the discussion whether mankind were originally endowed with equal capacities, or were equally capable, in the same circumstances, of making the same attainments; but taking them on the common ground of equality as *rational beings*, and viewing them in this light, how vast is the difference which education produces! The subject was most strikingly and beautifully illustrated by a comparison between a New Zealander, on the one hand, in his deep and besotted barbarism, and the commander of a ship, which might chance to visit his island from some civilized nation, on the other. Here were seen, in the ship, concentrated into a small compass, the results of education, in some of the

most discoveries of civilized life. Education, Mr. E. regarded as the ultimate, final end of man on earth; and from three forces now in operation, but which were unknown to the ancients, viz. the press, free government, and a pure, spiritual faith, the inexhaustible source of moral power, he entered no question that the world would yet be wholly civilized. Had these powers been known to the ancient civilized nations, they never could have relapsed to barbarism;—being known and understood by us, it is impossible, in the nature of things, for the dark ages to be rolled back upon us. We cannot speak of the Oration in terms that would do justice to our feelings, or to the beauty and eloquence of the occasion. We presume it will be printed. The fact that Mr. Everett is a graduate of Harvard, and connected with that institution, gave an additional interest to the performance, and will tend, no doubt, to perpetuate a friendly intercourse between these two oldest sisters.

THE KENT PROFESSORSHIP.

The Kent Professorship of Law having been endowed with a portion of the funds recently raised for the University; on Tuesday evening the Hon. Judge DAUGHTER, Professor of Law, delivered an Address on the occasion. The address was distinguished by the original and striking thoughts of the author, and was listened to with deep and universal interest.

It was stated by the Treasurer that the recent subscriptions to the University amounted to \$107,000. This sum has been contributed by 618 individuals, from 14 States and Territories, and two from Lower Canada. The sum of \$41,000 has been paid on these subscriptions, (though only one fourth was required at this period,) and \$37,000 received in accepted drafts, leaving only \$29,000 yet to be collected. The thanks of the Alumni were presented to the Treasurer, WILLIS WARNER, Esq. for his efficient energy in completing the subscription, and to all others who have aided in it.

LADIES' GREEK ASSOCIATION.

A public meeting was held in behalf of this Society, on Monday evening the 19th inst. and a report presented. It is this Society which sent out the Rev. JOSIAH BAEWER and lady, and Miss MARY REYNOLDS, in 1829, and which still supports them at an expense of 800 dollars a year, to promote Female Education among the Greeks. The schools are represented as in a very flourishing condition, but the society has been constrained to curtail its operations within a few months past for the want of funds. Rev. Mr. Bacon, of this city, and Mr. Johnson, of the U. S. Navy, addressed the meeting. Mr. J. had visited the schools in Greece, and gave an interesting account of them.

Bishop McIlvaine, of Ohio, has addressed a circular to the clergy and laity of his diocese in relation to the Cholera, which is now extending its ravages in that section of the country, and recommends the setting apart of "Tuesday the 13th of August, as a day of fasting, humiliation and prayer."

Bishop Smith, of Kentucky, has addressed a letter to the parishioners of his church in Lexington, exhorting them to improve their late afflictions by the cholera to their spiritual and everlasting good. We rejoice to see our Episcopal brethren setting so noble an example to the Western churches.

IMPORTANT DECISION.

A case has been decided in the Court of Appeals in the state of New Jersey, involving an important principle in relation to the funds of religious societies. The case was this:—In 1827, when a separation took place in the yearly meeting of Friends at Philadelphia, a majority of the members of a Society in New Jersey withdrew from the jurisdiction of the old meeting, of which they were members, and set up a new one, after the pattern of their Philadelphia brethren. The old meeting had a school fund before the secession, to which the new meeting, being a majority, considered itself as now entitled; and accordingly, persons holding the fund were called upon by the Treasurers of both meetings to pay the interest. The Chancellor was petitioned on the subject, who directed the two Treasurers to interplead, in order to settle, by the judgment of the court, which of them was entitled to the fund; and this brought up the question, "which was the TRUE Preparative meeting of Chesterfield." The case was decided by the Supreme Court in favor of the old meeting—the *Orthodox* party—which decision has been confirmed by the Court of Appeals, the highest Court in the State.

"Although the property in dispute in this particular case, (says the Journal of Commerce) is not large, yet the principle involved in the decision is all important; there being numerous other cases exactly similar, and a great amount of property depending upon the issue. This decision has of course the force of law in New Jersey, and under the circumstances of a labored investigation through which it has been arrived at, will have a very great, if not a controlling force, in all the other states.

"The principle, as we understand it, is briefly this: that the Hicksites have so far swerved from the original Quaker doctrines, that donations, bequests, &c. made for the support of those doctrines, must be left to that portion of the congregation or society who still maintain them, even though the Hicksites should outnumber the Orthodox, and of course, be able to out-vote them. Or to express it more broadly,—donations, bequests, &c. made to a congregation or society for the support of certain religious doctrines, cannot be lawfully applied to the support of other doctrines directly at variance with them. It is the same principle precisely which has been contended for by the Orthodox Congregationalists of Massachusetts, but without success. The consequence is, that thousands and thousands of dollars originally bequeathed, or otherwise given, for the support of the doctrines uniformly maintained by Congregationalists a hundred years ago, are now applied to the support of Unitarianism. Such is the case with many of the funds of Harvard College, and particularly those given by Mr. Hollis. We leave our readers to decide which is right,—Massachusetts law or New Jersey law."

The account which we publish to-day, from the Christian Secretary, respecting the exclusion of Miss Crandall's scholars from the Church in Canterbury, would be incredible, were we not prepared, from what has already occurred, to believe almost any thing.

"Never yet did there exist a full faith in the Divine Word, (by whom light as well as immortality were brought into the world,) which did not expand the intellect, while it purified the heart; which did not multiply the aims and the objects of the understanding, while it fixed and simplified those of the desires and passions. Coleridge.

[For the Religious Intelligencer.]

RELIGIOUS LIBERTY IN CONNECTICUT.

MR. EDITOR.—Much odium has been cast upon the fathers of New England, for the bigotry of the age in which they lived; and the "Blue Laws of Connecticut" have been a standing theme of reproach. That was a dark age, and the principles of religious liberty were then but little known. But in 1833, we have a "black law" to prohibit the education among us of a certain class of the citizens of this country. Under this black law, a benevolent female, of irreproachable character, has been cast into prison, confined in a room lately occupied by a murderer, and for no other crime than for instructing a despised and oppressed class of her own sex.

As though the odious features of that disgraceful law were not "black" enough,—and unwilling patiently to await the legal decision of the constitutionality of the act,—the honorable and high minded people of Canterbury, (or some of them, for I think there are some persons of principle and piety there,) seem determined by every device which a wicked imagination can invent to break down the heroic spirit of that self-denying lady, who is willing, for conscience sake, to act against the wicked prejudices of her fellow citizens. Even to dash in her windows with stones, to throw addled eggs against her dwelling, to hoot her and her scholars thro' the streets, to refuse to sell her the necessities of life—is not enough. These, for ought I know, are only the acts of "certain lewd fellows of the baser sort."

But the honorable and the high minded, the guardians of the house of God, who are afraid of contaminating the pure worship of Him who "hath made of one blood all the nations of men for to dwell on the face of the earth," and who "is no respecter of persons,"—these have also joined in the system of oppression, as the following statement shows.

"The Committee of the First Ecclesiastical Society in Canterbury, have seen proper in their judgement to prohibit the scholars of Miss Crandall from attending Divine worship in the meeting house on Canterbury green"!!! So says the communication of "A Citizen of Canterbury," published in the Hartford Secretary. A part of these scholars thus excluded from the house of God are members of Congregational or Presbyterian churches,—the school is located but a small distance from said meeting house"—and "there is no other meeting within three miles."

Comment on such a statement is unnecessary. The bare facts stand out so prominent, that any thing I could say will only lessen the impression they will make. I will however venture to predict, that these very outrages will recoil upon those who have inflicted them, covering their memories with indelible disgrace; while He who makes the wrath of man to praise him, will overrule their wickedness to awaken sympathy and to bring forth deliverance for that much injured race, which they seek to destroy.

In connection with this subject, Mr. Editor, permit me to ask though your columns, why it is that Mr. A. T. Judson of Canterbury, who has so highly distinguished himself, by his instrumentality in the passage of the "black law," has been appointed the agent of

a professedly benevolent institution, whose avowed object is to do good to the colored people? Do the Colonization Society mean thus to sanction and reward his deeds? Do they intend in this manner to endorse Mr. Garrison's assertions, that "The Colonization Society is the disparager of the free blacks," and that "it prevents their instruction?" Do they intend by it to excite and foster the wicked prejudices which we now are so strongly felt towards our colored brethren? If so, depend upon it, that although this Society may thus secure the friendship of some wicked men, and of those who are thus blinded by their inveterate prejudices towards the blacks; it will eventually alienate from its ranks and support, every true friend of the colored people, and every honest man.

T. A. J.

[For the Religious Intelligencer.]

MR. WHITING.—It is not an unfrequent thing to hear individuals complain of Temperance movements, on the ground of their novelty. Our Fathers, say they, were good men, and why did they not discover the great things in reference to this subject, which our modern zealots are so loudly promulgating. If total abstinence is the only true ground to stand upon, how happens it that the discovery of the fact was left for our day, since it must have been buried in oblivion during the bright and philanthropic career of hundreds of the purest and most exalted minds that ever shed their influence over our apostate world. Can it be that the doctrines of the present reformation are indeed sound? Is it so, that the dark Demon of Intemperance, which has so long preyed upon the vitals of our country, and swayed his bloody banner over so many other portions of our globe, is to be met and conquered by the energies and the doctrines of the present day, when his triumphal car has rolled on for ages, unchecked by the many efforts which have been made by the great and the good to hold him back in his murderous career? Is it indeed left to the omnipotence of the Temperance Societies to perfect this great work?

I confess, says one, that the signs of the times anger well for the accomplishment of this great victory, and yet I fear for the result on account of the novelty of the means used. Now perhaps it may be deemed useless and unnecessary to say a word in reply to a notion so unreasonable; yet it may not be amiss to offer a remark or two upon the subject, since so many predicate their indifference, and some their open opposition, to the good cause upon this ground merely. The Apostle Paul once said, "This one thing I do, forgetting the things which are behind I press forward toward those which are before," &c. He, it appears, was never contented with present acquisitions; but was ever devising and prosecuting new plans of Christian effort to the accomplishment of the great end of his being, the glory of God, and the good of his race. Upon the same principle men ought ever to act. It can never be safe nor expedient to presume that things are best as they exist at the present time, but on the contrary, the mind should ever be on the alert to discover some new species of moral machinery, with which to accelerate the great work of subjugating the world to Christ. We should ever feel as did Paul, that something great

and important yet remains to be accomplished by us, and that it is the business of our whole life to press forward, and leave nothing undone, which if done would in some degree promote the glory of God or the happiness of man. It is to this simple principle that the glory of the temperance reform owes its origin; strange as it may seem, the doctrine of total abstinence, upon which the whole reformation rests, has met with success because it is a new doctrine. When the moral enterprise first discovered this new principle, the complicated woes of intemperance, many were ready to cry out against it on account of its novelty. They seemed to think that nothing new in regard to removing the great evils that exist in the world can possibly be devised, but that while the inventive powers of men, acting upon other subjects, are producing improvements of the greatest practical utility, that the moral operations of the world must continue to travel the same monotonous road from age to age, lest we should be found guilty of presuming that our predecessors did not embody within themselves all the light and knowledge on moral subjects that was ever designed to fall to the lot of man. This notion, however, we trust, is rapidly exploding, and the sooner it becomes entirely obsolete the better for the world. When any new enterprise is undertaken, its good or evil tendency ought to be settled by fair experiment, and if it works well it should be vigorously and perseveringly prosecuted; but if not then it should be at once abandoned.

I apprehend that temperance societies are one of the greatest moral enterprises ever set on foot by man, and certainly the experiment that has already been made, furnishes sufficient proof of the power and soundness of their fundamental principles. Let it not be objected to them on account of their novelty; but on the contrary, let every man put his shoulder to the wheel, and it may yet be proved that we have here a moral lever, with power sufficient to lift the monster of intemperance from our world, and we may then rejoice to see his fiend like visage grinning under the tormenting convulsions of an everlasting dissolution. L. B. S.

From the Christian Secretary.

AGE OF BENEVOLENT EFFORT!

What may we next expect. The committee of the First Ecclesiastical Society in Canterbury, have seen proper in their judgement, to prohibit the scholars of Miss Crandall from attending divine worship in the church, on Canterbury green. When it is considered, that there is no other meeting within three miles, and the above school is located within the parish of Canterbury, and but a small distance from the said meeting house, and that the scholars belong to that denomination, being members of the Congregational or Presbyterian church: is it not surprising that this measure should be resorted to? Is it not time for Canterbury to stop and reflect? How despicable must these actions appear a few years hence.

That a young lady should be used thus—her character and name handled roughly in a town meeting, and she forbidden to make any defence through her speaker—threats of pulling down her house—and actually defiling the gates and doors with filth, rotten eggs, &c.—the ringing of bells, frying pans, &c., when she is peacefully walking the street—the prosecution of her scho-

lars—the imprisoning of her person—and last of all, forbidding them to go to meeting on the Lord's day, at the meeting-house where they belong, is ridiculous out of measure. Miss C. is a worthy member of the Baptist church in Canterbury, a person of good character, and distinguished for her activity in the benevolent efforts of the present day.

A CITIZEN OF CANTERBURY.

JOHN THE BAPTIST.

The following "remarkably dramatic, yet striking" extract from a sermon of Krummacker, we find translated in the columns of the Sunday School Journal. The subject of the sermon is the death of John the Baptist.

"John is dead, but not to Herod. Tidings reach the court of a man of Nazareth called Jesus. He preaches, they say, with authority and not as the Scribes; he performs signs and miracles, and commands the elements. They ask each other who can this man be? Some say it is Elijah; others, Jeremiah, or one of the prophets. But whilst the courtiers debate this, what is Herod doing? The hair rises on his head, his eyes become fixed, every feature is full of horror, and every limb trembles. 'It is John the Baptist!' he cries. It is true he was beheaded by the order of Herod, himself, but he has risen from the dead.' In vain they try to rally and revive him; every time he hears the name of Jesus, he cries out, 'It is John the Baptist!' and he trembles, he raves; he forgets that he is a Sadducee, and that as such he disbelieves in the resurrection; he forgets it, and his conscience ridicules his creed. To his inward punishment was soon added his external chastisement. The Romans become weary of the tetrarch of Galilee; they strip him of his dominions and his subjects, and exile him with Herodias to the town of Lyons in France. There, for some time, they existed in the greatest misery, until, like Judas, they went to their own place; not because they had shed innocent blood—even for that there was purification in the fountain opened in the house of David—but because they are wandering in the eternal deserts, and they wash and wring their bloody hands, but the blood is not washed away, and remains deeply and indelibly stained.—They cry out send John the Baptist to dip the tip of his finger in water to refresh our burning tongues! but in vain—there was no voice nor any that answered!"

INTERESTING ANECDOTE.—The attention of our readers is requested to the following extract of a letter from a highly esteemed clergyman in the State of New York, enclosing \$137.17 as a donation to the Society. The incident which is here related, is not one of every day occurrence. Seldom does it happen that individuals, whose only care while in health has been to lay up for their own wants, are so influenced by divine grace in a dying hour, as to experience any solicitude with respect to the perishing condition of their fellow-mortals.

"This sum was received in the following manner:—

"In the month of April last, I was called to attend a woman who was dying with some complaint of the heart, which was most violent in its attack."

"At my third visit, after a severe struggle of body and mind, and in presence of relatives, the poor wo-

man drew from between the bed and the sacking, an old purse, and addressed me to this effect: 'I have kept this a long time, thinking I might be in want; but I shall now have no use for it:—take it and give it to a Missionary Society, that it may save a *soul*—a *soul*—a *precious soul*. I have long intended to make Mrs.——a member—let it be given in her name.' "

"I received the purse, and on opening it with friends when I returned home, I found it contained many pieces of old Spanish gold, which on being exchanged, produced \$137.17 our currency. The woman did not die: and I kept the purse until her recovery; when I called to say that perhaps her necessity might now make it prudent to employ this sum of money in defraying the expenses of her late sickness; but I found no encouragement to persist in returning the gift; and as her circumstances make it not improper, though a large donation, I have concluded to send it.

"This woman had attended a monthly Missionary meeting, in which our 'Missionary Record' was read, and prayers were offered for the spread of the gospel: and her sister, upon a death-bed, a few weeks before her own illness, after a life of negligence, and some weeks of great distress, had been brought to the joyful acceptance of the gospel, by the blessing of God on the labors of an Episcopal Missionary.

"God grant that some one who has 'laid up treasures upon earth,' may consider now, what in a dying hour may be their view of the value of the soul, and the importance of their contributing to the spread of that gospel, by which men may become wise unto salvation."—*Epis. Watchman.*

Temperance Reform.

TEMPERANCE AMONG SAILORS.

A public meeting of the British and Foreign Temperance Society was held in London, May 26, for the purpose of forming a Metropolitan Maratime Temperance Society. Capt. Brenton of the Royal Navy was called to the chair, and the meeting was addressed by several gentlemen. We quote a few paragraphs from the speech of Mr. G. C. Carr:

"We can refer to the opinions and conduct of nations that may be considered savage in comparison to our privileged country, but such may be held up as worthy of imitation to the most civilized kingdom of Europe. The following fact was stated in the Morning Chronicle of December 12, 1831.—At Madagascar, where an attack had been apprehended from the French, the queen had behaved exceedingly kind to the English missionaries, forwarding their packages free of expense into the interior, except those of beer, wine and spirits. The laws of the country forbid the use of ardent spirits, and the law was in force in Turrene. Observe, Madagascar is a pagan country; the prohibition instituted by the late king under penalty of death, was not therefore to be ascribed to any superstitious or religious peculiarity—it was the result of acquaintance with the pernicious effects of the forbidden article on the health and happiness of mankind. He would not allow his subjects to be invaded by such a destroyer of the human race, nor allow that man to escape the punishment due to a traitor, who would smuggle such an enemy into his dominions. Tell it not in Gath, that Christian missionaries stand thus corrected by a heathen queen, but let all missionaries and ministers, and the whole Christian world renounce forever those fire waters, which benighted Madagascar, for self preservation, had the wisdom to interdict."

"Surely, nothing could be conjured up like an objection against the maratime branch of the Temperance Society. The whole history of the habits, dangers, losses and deaths, of sailors, calls for action, and the Temperance Societies now present the example of six hundred ships sailing from port to port on the temperance plan be adopted, and let the people as mentioned in your report, be witnesses. The example is followed in Bristol, Liverpool, and elsewhere, and as reference has been made to the three temperance vessels, lately cleared out from New Ross, Canada, I will beg leave, Mr. Chairman, to read the message of a letter from one of the merchants, who owns the ship 'Town of Ross,' (one of the three mentioned) belongs. "The temperance cause," says my friend, "has gained a fresh laurel by the conduct of the Town of Ross. I have received three letters, all which agree in saying that not one sailor has transgressed, and the captain states that though the men went on shore in Quebec early on Sunday, and did not return until late in the evening, there was not the least appearance of any one of them having broken the Temperance Society's agreement; and in unison with this, the same letter represents the whole conduct of the men to be obedient, orderly and correct, especially on the Lord's day, spending their time not as formerly in the ways, and language and haunts of drunkards, but renouncing those evils to which they had been enslaved before they joined the Temperance Society."

"That this principle should be taken up and exhibited, as we have seen it in Exeter Hall—in the Senate House of America—at Washington where a Congressional Society has been formed—in the Government House at Calcutta—Prussia communicating with America on the subject—the South Sea and Sandwich Islands, the Hottentots and the Caffers, taking refuge, as it were, simultaneously under the shade of this Society against the European drunkard's poison—present a cheering, hopeful sign of these times which should be hailed with gratitude and joy. Look again at the Stockholm Temperance Society, from which we have received the most cheering accounts by one of the secretaries, now in England, and you will be confirmed in the persuasion that the temperance reform has been graciously raised up by the God of heaven to diffuse liberality and happiness throughout the earth. Who could have thought that the results of Wagram, Jena, Austerlitz, &c. &c. were designed to serve this cause—that the prowess of Buonaparte, at whose victorious name the world grew pale, was to prepare a royal patron for a Temperance Society; and that one of his generals (Bernadotte) should be the first crowned head in Europe—the first patriot king—not only to preside over the institution, but also to advocate its cause by that excellent circular address against ardent spirits, which lately appeared in the Temperance Herald for September 1832? Surrounded as he is by a host of noble and wealthy distillers, he has evinced a parental care for the preservation of his subjects paramount to all other considerations, and has set an example honorable to himself, and worthy to be imitated by every king and governor throughout the world."

Eloquent Appeal.—The following, are Mr. Sargent's concluding remarks, while addressing the Young Men's Temperance Society of Newburyport and its vicinity.

To you gentlemen, members of the Young Men's Temperance Society of Newburyport and its vicinity, I tender my cordial congratulations upon success of the glorious enterprise in which you are engaged. The zeal with which you have put your hands to the plough, is in itself, an assurance, that you will not turn back, until that moral wilderness, in which the friends of temperance are destined to labor, shall be made to blossom like the rose. In whatever direction you turn your eyes, you may either actually behold the first fruits, or rationally anticipate the harvest-home of your labors of love. Look

and contemplate the generation to come, the bone and the flesh of your flesh; the healthy descendants of your race. Look before you and rejoice in the usefulness and honor, a vigorous manhood and a long life. Look around you, and while you survey your relations to society, lay your hands upon your hearts, in the language of honest exultation,—the draught shall never lead us to break the heart of an aged mother to bring the grey hairs of an honored mother to the grave. It shall never impair our devotion nor diminish our love for the wives of our bosoms or the girls of our hearts. We shall have no occasion to watch the staggering of the aged over the infamy of their inebriated parents. We shall never be in the field of battle or upon the scaffold, but never in the drunkard's grave. We are universally resolved—we are pledged men, to God, to our country, and to one another in the eyes of an observing world.

Rebials.

HISTORY OF THE CHURCH IN HOMER, N. Y.

The Rev. John Keep, has published in a pamphlet form, a Narrative of the origin and progress of the Congregational Church in Homer, from which we make some interesting extracts.

The Congregational Church in Homer was organized in Oct. 1801, consisting of 14 members, nine years after the first family commenced a settlement in the town, and as the fruit of missionary labor. The first sermon was preached by the Rev. A. Hillyer now of New Jersey. In Jan. 1803, Rev. N. B. Darrow was ordained pastor, and continued his labors till Dec. 1808. In Oct. 1809, Rev. E. Walker became the pastor, and was a beloved and successful laborer till his decease, in June 1820. Nov. 1821, the present pastor was installed. Thus for a period of 32 years, this church has, with the exception of four years, enjoyed the labors of a settled pastor. In 1793 the whole number of families in town was six, and they all convened on the Sabbath, and commenced public religious worship. From that period to the present there has been but a single Sabbath in Homer, on which the people of God have not convened for public religious worship, and but a few Sabbaths have they been unsupplied with the gospel preached—conscious that a "living Preacher" is the medium through which they could look for promised blessings.

This church has been specially favored with those visitations of the Holy Spirit, which constitute a *Revival of Religion*. The first revival was in 1802, under the labors of Rev. Seth Williston; and the number of converts who expressed hope was 15. The second revival was under Mr. Darrow's ministry; the 3d in 1812, the 4th in 1816, the 5th in 1820, the 6th in 1826, the 7th in 1830, the 8th in 1831, the 9th in 1832, and the 10th and last in 1833, the precious work now in progress. Some have been added to the church every year. The smallest number is 2, in 1809; the largest is 189, in 1813; in 1820, 65; in 1826, 57; in 1831, 92; in 1832, 99; and already in 1833, 96. The whole number received is 1046, making an average of a fraction less than 33 annually.

Till 1831, the measures employed were such as had been the common usage of the churches. In February of that year, the church held a four days' meeting, which was specially blessed. In the succeeding May they held another, and God granted his

blessing. On the week preceding the communion in July, a meeting of five days preparatory was holden, and with happy results. In Jan. 1832, another holy convocation was called, which closed on the eleventh day, and was signally blessed. In December of the same year, another meeting of six days resulted in the hopeful conversion of thirty. Thus in the period of two years, this church had attended five protracted meetings, all of which were blessed, some of them signally, carrying into other churches, as well as this, souls spiritually enlightened. These results, so happily experienced by this church, testify impressively in favor of protracted meetings, and proclaim the fact that whenever, and to the same extent in which the church will bestow special labor for the conversion of sinners, God will bless: In all these holy convocations, the church has been increased in numbers, the bonds of love have been strengthened, and the members have been excited to a more faithful discharge of duty. Let Christians engage in this labor, with a proper reliance upon Divine aid, and the blessing is certain. God will glorify himself in rendering their efforts signally efficacious in the conversion of sinners.

PROTRACTED MEETINGS.

It is questionable, with some, whether protracted meetings promote genuine religion. I have the most entire confidence in their salutary influence. The expectation of good from them is based upon the fact, that when Christians bestow special labor, under the guidance of divine truth, for the revival of religion, God does bless them in this labor. This is, and has been pre-eminently the fact in respect to individuals in every age, and this fact explains why some souls, like Paul, and Brainard, and Payson, in their spiritual attainments, stand so much alone, and above their brethren. The same is true of any number of Christians who associate in special labor for the conversion of sinners. "God helps those who help themselves." When Christians throw themselves upon God in confidence, and expect from him great things, and ask of him great things, his own honor is pledged to bestow them; and he does specially reward such confidence. Most clearly, then, let churches hold frequent seasons of protracted worship; depend upon and follow the "leadings of the Holy Spirit; and they will be blessed in their own souls, and sinners will be converted to God, and that too in multitudes. The ground of fear, in respect to such meetings, that ministers will be overmuch wise in regulating them, and then expecting the blessing because they are so wise and skilled in their manner of operation. When this is the case, God withholds the blessings to abase the pride of man. Rather let the church set apart a season for special labor for souls; then let Divine truth be properly presented, with prayer, and let the attendant movements grow out of the circumstances as they shall exist at the time, and, beyond a doubt, sinners will be converted. And the less solicitude about the particular way in which blessings shall come, the more honest and entire will be your reliance upon God, and the more richly will he bless you. If protracted meetings fail in their good results, the failure will be occasioned by the unhallowed touch of men who deem themselves qualified to regulate what they do not understand, and what no agent but the Holy Spirit will regulate, and what the Holy Spirit will re-

gulate in the best manner, if Christians do but rely upon his aid and seek it. You cannot give *rules to regulate a protracted meeting*, other than the general principles so clearly defined in the Gospel which principles should never be violated, in any case: Let the churches hail protracted meetings as the harbingers of incalculable good to a lost world, and always confidently expect a blessing from them, when they worship and labor *scripturally*, and in penitent reliance upon God.

THE PRESENT REVIVAL.

The sixth protracted meeting in this church began June 12th, 1833, which was observed as a day of fasting, humiliation and prayer. On the afternoon of the 13th, the Rev. J. Burchard commenced his labors in a sermon from Ps. li. 13. 14. in which Christians were instructed in their duty to themselves and to others, and in what they might expect as the fruit of their labors for the impenitent. With two exceptions Mr. B. preached in the afternoon and evening of each day till the evening of the 7th of July, when the convocation closed—a period of twenty-six days. The pressure of business at this season of the year, rendered it impracticable for many, whose hearts were in the meeting, to be present. Still the meeting was well sustained by an attentive congregation in the day time, and a crowded house in the evening, during the whole period. The interest increased—the difficulties subsided—the confidence of the public in the meeting strengthened—and at its close, the impression was deepening and widening, that another meeting, with the same brother, as a co-worker with the pastor and church, would be accompanied by a still greater blessing.

Persons have come to this meeting from every denomination, and from all classes; many from other towns and distant places, who have never before attended meeting with us, and when we do not expect again to meet till the last day. They have been with us a few hours, or a few days, have hopefully submitted to God, and gone to other religious teachers and churches, with our fervent and humble prayers that they may be found at last with the ransomed of the Lord.

The names of those who, after they had received as much instruction as could, under the circumstances, be given them, *professed* to have given their hearts to God, were taken down at the time for my future use, and not as a proof that we pronounced them Christians. Of these we have of adults, more than 350; and of children, more than 50:—an aggregate of 400 souls, who in careful and judicious conversation with them, *professed* submission to God.

I do not give instances of extraordinary experience. Twenty-five and thirty years since, such instances were eagerly called for, and as eagerly furnished. I say nothing here of the evils of such statements—of the uselessness and the danger, when Christians compare themselves with such a standard. It is enough to say, that the interest of true piety are not now best subserved by such accounts. The present exigency of the church and of the world, demand other employments for Christians than to stop, and rejoice over one another, by reason of their own notable experiences; and that we judge of a man's religion from what he achieves for Christ, rather than from what he feels.

God has in truth visited this people in a way wrought a good work among us. At this season have I seen this church so extensively richly refreshed. There has been more, what I deem the real spirit of prayer—a deep sense of guilt before God; and a determination for his honor in the conversion of sinners, than has been seen in any previous revival in this church. The influence of this meeting so far as I can judge, is to unite, rather than divide us.

(To be continued.)

INTERESTING REVIVAL.

A few months since the Presbyterian church at Babylon, Long Island, made application to the A. M. S. for a minister, supposing they would need aid in his support. The Rev. J. Cable offered his services, but declined receiving aid. The Lord blessed his labors, and the church has been so far strengthened as not only to be able to support their minister without assistance, but the ladies have already contributed \$30 to constitute Mr. Cable a Life Member of this Society. We have heard, within a few days, that the church is still prospering in spiritual things; and though ill health has compelled Mr. C. to leave them, we trust so great an increase will continue to be a blessing to the church, and to every department of benevolent effort in our land and the world. The publication of the following letter has been deferred to this time, in consequence of the accumulation of other correspondence. But the continued blessing on the church makes it equally in season now.—*Home Missionary*.

FROM THE REV. JOHN NATHAN CABLE, BABYLON, MAY 7, 1833.

I found this church small, consisting of but 53 members, and the most of them females, so that they could not support the gospel among them. They had been supplied formerly with preaching on the Sabbath once in two weeks, but now even that blessing was denied them; and this little Zion sat solitary, and hung her harp upon the willows, and wept. But He who hears the young ravens when they cry, listened to the supplication of his children, and has turned their sorrow to joy.

The first Sabbath the congregation was small, not exceeding I should judge, one hundred. Second Sabbath it was larger, and very attentive. The church began to agonize, and it was evident, that the Holy Spirit was in the congregation. An inquiry meeting was held between the two services. Twelve attended—one professed to have found "*Him of whom Moses and the prophets did write.*" There was evidently a little cloud rising, which has since proved to be charged with a copious shower. The congregation dispersed after the services of the day, under a diversity of feeling. Some were very solemn, some of the impenitent very much offended, and even some Christians, hearing the remarks and threats of the wicked, began to tremble for the ark of the Lord, and were tempted to put forth their hand to steady it. But the Lord knew best how to prevent it from falling, and how to carry on his work, and he could make even the wrath of man to praise him. This week three or four professed a hope in Christ, and the week following thirty more. The work has been going on now for more than three months, and the church is not yet satisfied. They continue to pray, and sinners continue to come to the knowledge of the truth.

This revival has been such as to show in a most conclusive manner that it is the work of the Lord. "*To Him be all the glory.*" Its effects upon the church and the community have been very salutary. Old professors, who were slumbering in Zion, have been aroused, and all have been excited to greater exertions in the

their Master. Some, who had been for years a hope, found that they were building on a foundation, have repented, and now show, by a true obedience, that they are building on the rock, and are saved.

It respects this work has been peculiar, and the abundant work of grace I ever witnessed. One hundred and two have united with the church, sixty-two were heads of families. Fifty-eight adults, and four children were baptized. This was a thrilling interest to this little church. The ranks of the army have been broken, and the broad of life given to the Gentiles.

Four months ago, the congregation did not feel able to support a pastor but half the time—now they are able to give a full support, and something to the heathen, for the support of the gospel among the destitute.

Four months ago, the church consisted of but fifty-three members, and was under very loose discipline. It had but two elders, one of whom has since resigned his charge, in consequence of age and infirmity. Now, it numbers one hundred and fifty-five members, with six efficient ruling elders, and a deacon.

Four months ago, there was no temperance society, and this was a place remarkable for intemperance and wickedness of every kind. Even some of the church were in the habit of drinking *drams*, and some of them had been under church censure for drinking too much. Now, we have a temperance society which, together with a small society in Islip, now joined with us, consists of rising of three hundred, about two hundred and fifty of whom are new members. The church has learned an important fact, as they think, that a man cannot drink *drams* in this enlightened age, without sinning against God and his country. They, therefore, at a full meeting last Saturday, embodied the temperance pledge, on the plan of total abstinence, into the articles of admission into the church, by a unanimous vote. One thing with regard to the temperance society is very pleasing; as yet I have heard of no opposition. Not a respectable man in the community opposes it, even though he may not have joined. A number, who dealt in ardent spirits, have been convinced of its bad tendency upon community, and the sin of destroying the lives and souls of their fellow beings, and have determined to deal in this article no more.

Last summer there were four Sabbath schools within the bounds of the congregation, and two prayer meetings. Now there are five Sabbath schools and eight prayer meetings, four male and four female, during the week, in different parts of the congregation. (The congregation extends along the bay about twelve miles.)

The church was not, formerly, in the habit of holding a monthly concert. Now they attend very punctually, and remember the heathen in very liberal contributions. And the ladies have formed a benevolent society for the purpose of assisting in building up the Redeemer's kingdom. Their charity will be bestowed wherever, from time to time, it shall be most needed.

The reformation is still going on. We have the names of thirty-four, besides those who have joined the church, who are indulging a hope in Christ. They will not, however, all join this church. Some of them from New-York city, and some from the neighboring towns, who came here to see the wonders of God's grace upon others, have themselves felt the power of that grace, and have "gone on their way home rejoicing."

All who were acquainted with this place formerly, are ready to exclaim, "What hath the Lord done for Babylon!" And even infidelity itself is compelled to say, "It is a good thing, if it do but last." Pray for us, dear brother, that it may not only last, but may go on with increased power, until this Island of the sea may

not only wait for, but every soul cordially receive the law, and be gathered into the sheepfold of Christ.

Lexington and vicinity, Ky.—We have the pleasure of informing our readers, that an encouraging state of religious feeling is beginning to manifest itself in our city. The late severe afflictions, which in the righteous providence of God, we have been called to endure seem in the expressive language of Scripture, to be working out for some a far more exceeding and eternal weight of glory. Like all other judgments from heaven, on account of the sins of the people, the only effect upon some appears to be to render them more daring in their impiety. But upon far the greater proportion of the community, however, this Divine visitation appears to have had a salutary effect. They are willing to acknowledge the hand of God, in the pestilence, and to own the justice of the visitation; while they are more deeply impressed with the necessity of preparation for heaven.

The churches in this city, and throughout the whole State, have, for a long time, been in a state of most criminal apathy and lukewarmness. But we sincerely hope that we are on the eve of better times. At a sacramental meeting of the First Presbyterian church in this city, which closed on Monday last, thirteen were added to the communion of the church on examination and public profession of their faith. The meeting throughout was solemn and deeply interesting. The congregations were much larger than they have been on such occasions here for several years. Their appearance brought fresh to our memory some of the gratifying scenes we witnessed in that church during the late revival with which our city was blessed. At a similar meeting, held a few weeks since at the McChord church, several members were also received. We learn in addition, that pleasing indications of increased attention to religion is manifested in several congregations in this vicinity.

Luminary.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

At New Ipswich, N. H. June 11, greatly lamented, Miss Emily Maria Barrett, aged 18, eldest daughter of Joseph Barrett, Esq. She was a most dutiful, affectionate and obedient daughter, a kind and instructive sister. She possessed a meek and humble mind, with depth of thought, and highly cultivated by education. She was sedate, conscientious and exemplary, and in her daily walk, prudent and discreet. By her amiableness and worth, she had become greatly endeared to her relations and friends. She was far from indulging in lightness and vanity, regarding with reverence the claims of virtue and religion; and although she expressed, in conversation, but little of the joy and comfort of religion, and for the most part would scarcely admit a trembling hope, yet those who knew her best, charitably believed she really possessed the religion of the gospel.—*Com.*

Poetry.

From the (Boston) Juvenile Rambler.

THE BLIND BOY.

The following beautiful lines were written by a gentleman in this city, and spoken by one of the pupils of the New-England Institution for the Blind, at its late exhibition.

The bird that never tried his wing
Can blithely hop and sweetly sing,
Though prisoned in a narrow cage,
Till his bright feathers droop with age:
So I, while never blest with sight,
Shut out from heaven's surrounding light,
Life's hours, and days, and years enjoy,
Though blind, a merry-hearted boy.

That captive bird may never float
Through heaven, or pour his thrilling note
Mid shady groves, by pleasant streams,
That sparkle in the soft moonbeams;
But he may gaily flutter round,
Within his prison's scanty bound,
And give his soul to song, for he
Ne'er longs to taste sweet liberty.

Oh! may I not as happy dwell
Within my unilluminated cell?
May I not leap, and sing, and play,
And turn my constant night to day?
I never saw the sky, the sea;
The earth was never green to me;
Then why, oh! why should I repine
For blessings that were never mine?

Think not that blindness makes me sad,
My thoughts, like yours, are often glad:
Parents I have, who love me well;
Their different voices I can tell;
Though far and absent, I can hear,
In dreams, their music meet my ear.
Is there a star so dear above,
As the low voice of one you love?

I never saw my father's face,
Yet, on his forehead when I place
My hand, and feel the wrinkles there,
Left less by time than anxious care,
I fear the world has sights of woe,
To knit the brows of manhood so.
I sit upon my father's knee;
He'd love me less if I could see.

I never saw my mother smile;
Her gentle tones my heart beguile;
They fall, like distant melody,
They are so mild and sweet to me.
She murmurs not—my mother dear!
Though sometimes I have kissed the tear
From her soft cheek, to tell the joy
One smiling word would give her boy.

Right merry was I every day!
Fearless to run about and play
With sisters, brothers, friends, and all,
To answer to their sudden call,

To join the ring, to speed the chase,
To find each playmate's hiding place,
And pass my hand across his brow,
To tell him—I could do it now!

Yet, though deceitful flew the hours,
So passed in childhood's peaceful bowers,
When all were gone to school but I,
I used to sit at home and sigh;
And though I never longed to view
The earth so green, the sky so blue,
I thought I'd give the world to look
Along the pages of a book.

Now, since I've learned to read and write
My heart is filled with new delight.
And music too; can there be found
A sight so beautiful as sound?
Tell me, kind friends, in one short word,
Am I not like that captive bird?
I live in song, in peace and joy,
Though blind, a merry-hearted boy!

HAMILTON COLLEGE.—The commencement of Hamilton College took place on Wednesday of last week at Clinton. The audience was unusually large, and highly respectable. The whole number of the graduating class, was 23, of which 20 received the first degree, viz, Messrs. Bradford, Bush, Chandler, Foster, Handy, Hastings, Hickok, Kilborne, Malin, Marsh, Morse, Parsons, Porter, Redfield, Root, Sanford, Thompson, Woodruff, Seward.

No honorary degrees were conferred.

Good manners is the art of making people easy.—The three sources of good manners are good nature, humility, and good sense. Good sense and integrity if we are sure we possess them, will not make good manners unnecessary; the former being but seldom called out to action, but the latter continually.

"Without good breeding truth is disapproved.
That only makes superior sense below d."

To the Editor of the Religious Intelligencer.

DEAR SIR,—There appeared in your paper, a short time since, a statement of the prospects of the churches in Northford which is deemed incorrect in fact and injurious in its tendency. I presume you will cheerfully publish a different statement.

A Committee of the Association of the Eastern District of New Haven County, met by request of the churches in Northford for the purpose of effecting a union between them. The churches had previously agreed to follow the advice of the committee. Mr. Noyes stated to the committee that he would take a dismission should the committee advise it. The committee in their result said expressly, that they did not advise Mr. N. to take a dismission immediately. Nor did Mr. N. give any express pledge on the subject.

Yours, truly,

AARON DUTTON,

Chairman of the Committee of Association.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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